

The Holy Quran

The Most High

Sura # 87 – 19 Verses - Makkah

سورة الأعلى



In the name of Allah: the Compassionate, the Merciful

سورة الأعلى

AL-A`LA

Name

The Surah takes its name from the word *al-A`la* in the very first verse.

Period of Revelation

The subject matter shows that this too is one of the earliest Surahs to be revealed, and the words: "We shall enable you to recite, then you shall never forget" of verse 6 also indicate that it was sent down in the period when the Holy Messenger (upon whom he Allah's peace) was not yet fully accustomed to receive Revelation and at the time Revelation came down he feared lest he should forget its words. If this verse is read along with verse 114 of Surah Ta Ha and verses 16-19 of Al-Qiyamah and the three verses are also considered with regard to their styles and contexts, the sequence of events seems to be that first in this Surah the Holy Prophet (upon whom be peace) was reassured to the effect: "Do not at all worry: We shall enable you to recite this Word, then you shall not forget it." Then after a lapse of time, on another occasion, when the Surah Al-Qiyamah was being revealed, the Holy Prophet involuntarily began to rehearse the words of the Revelation. Thereupon it was said: "O Prophet do not move your tongue to remember this Revelation hastily. It is for Us to have it remembered and read. Therefore when We are reciting it, listen to its recital carefully. Again, it is for Us to explain its meaning." Last of all, on the occasion of the revelation of Surah Ta Ha, the Holy Prophet on account of human weakness, again became afraid lest his memory should fail to preserve some portion of the 113 verses which were continuously revealed at that time, and therefore, he began to memorize them. Thereupon, it was said: "And see that you do not hasten to recite the Quran before its revelation is completed to you." After this, it never so happened that he felt any such danger, for apart from these three places, there is no other place in the Quran where there might be a reference to this matter.

Theme and Subject Matter

This short surah contains three themes: *Tauhid*, instructions to the Holy Prophet (upon whom be peace) and the Hereafter.

In the first verse, the doctrine of *Tauhid* has been compressed into a single sentence, saying that Allah's name should be glorified and exalted, i. e. He should not be remembered by any name which might reflect a deficiency, fault, weakness, or an aspect of likeness, with created beings, for the root of all false creeds in the world are wrong concepts about Allah, which assumed the form of an erroneous name for His glorious and exalted Being. Therefore, for the correction of the creed, the primary thing is that Allah Almighty should be remembered only by the beautiful names which suit and befit Him.

In the next three verses, it has been said: "Your Lord, glorification of Whose name is being enjoined, is He Who created everything in the Universe, proportioned it, set it a destiny, taught it to perform the function for which it is created, and you witness this manifestation of His power day and night that He creates vegetation on the earth as well as reduces it to mere rubbish. No other being has the power to bring about spring nor the power to prevent autumn."

Then, in the following two verses, the Holy Prophet (upon whom be peace) has been consoled, as if to say: "Do not worry as to how you will remember word for word the Qur'an that is being revealed to you. It is for Us to preserve it in your memory, and its preservation is not in any way the result of any excellence in you but the result of Our bounty and favor, otherwise if We so will, We can cause you to forget it."

Then, the Holy Prophet (upon whom be peace) has been told: "You have not been made responsible to bring everyone on to the right path; your only duty is to convey the truth, and the simplest way of conveying the truth is that admonition be given to him who is inclined to listen to the admonition and accept it, and the one who is not inclined to it, should not be pursued. The one who fears the evil consequences of deviation and falsehood, will listen to the truth and accept it, and the wretched one who avoids listening to and accepting it, will himself see his evil end."

The discourse has been summed up, saying: "Success is only for those who adopt purity of belief, morals and deed, and remember the name of their Lord and perform the Prayer. But, on the contrary, the people are wholly lost in seeking the ease, benefits and pleasures of the world, whereas they should actually endeavor for their well being in the Hereafter, for the world is transitory and the Hereafter everlasting and the blessings of the Hereafter are far better than the blessings of the world. This truth has not been expressed only in the Qur'an but in the books of the Prophets Abraham and Moses too, it had been brought to the notice of man.

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سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ﴿١﴾

(of) your Lord	رَبُّكَ	The Name	اسْمٌ	Glorify	سَبِّحْ
				The Most High	الْأَعْلَى

Translit	<i>Sabbihi Asma Rabbika Al-'A'lá</i>
AhmedAli	اپنے رب کے نام کی سُبیح کیا کرو جو سب سے اعلیٰ ہے
Jalandhry	(اے پیغمبر) اپنے پورا دگار جلیل الشان کے نام کی سُبیح کرو
YusufAli	Glorify the name of thy Guardian-Lord Most High,
M.Khan	Glorify the Name of your Lord, the Most High,
Pickthal	Praise the name of thy Lord the Most High,
Shakir	Glorify the name of your Lord, the Most High,

الَّذِي خَلَقَ فَسَوَّى ﴿٢﴾

And then proportioned	فَسَوَّى	Created	خَلَقَ	Who	الَّذِي
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Translit	<i>Al-Ladhī Khalaqa Fasawwā</i>
AhmedAli	وہ جس نے پیدا کیا پھر مُحکِّم بنایا
Jalandhry	جس نے (انسان کو) بنایا پھر (اس کے اعضا کو) درست کیا
YusufAli	Who hath created, and further, given order and proportion;
M.Khan	Who has created (everything), and then proportioned it;
Pickthal	Who createth, then disposeth;
Shakir	Who creates, then makes complete,

وَالَّذِي قَدَّرَ فَهَدَى ﴿٣﴾

Then guided	فَهَدَى	Measured	قَدَّرَ	And Who	وَالَّذِي
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Translit	<i>Wa Al-Ladhī Qaddara Fahadá</i>
AhmedAli	اور جس نے اندازہ ٹھہرایا پھر راہ دکھانی
Jalandhry	اور جس نے (اس کا) اندازہ ٹھہرایا (پھر اس کو) رستہ بتایا
YusufAli	Who hath ordained laws. And granted guidance;
M.Khan	And Who has measured (preordinances for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);
Pickthal	Who measureth, then guideth;
Shakir	And Who makes (things) according to a measure, then guides (them to their goal),

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﴿4﴾ وَالَّذِي أَخْرَجَ الْمَرْعَى

The pasturage	الْمَرْعَى	Brings out	أَخْرَجَ	And Who	وَالَّذِي
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Translit	<i>Wa Al-Ladhī 'Akhraja Al-Mar`ā</i>				
AhmedAli					اور وہ جس نے پارہ نکالا
Jalandhry					اور جس نے پارہ اگایا
YusufAli	And Who bringeth out the (green and luscious) pasture.				
M.Khan	And Who brings out the pasturage,				
Pickthal	Who bringeth forth the pasturage,				
Shakir	And Who brings forth herbage,				

﴿5﴾ فَجَعَلَهُ غُثَاءً أَحْوَى

dark	أَحْوَى	Stubble	غُثَاءً	And then makes it	فَجَعَلَهُ
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Translit	<i>Faja`alahu Ghuthā'an 'Ahwá</i>				
AhmedAli					پھر اس کو خنک پورا سیاہ کر دیا
Jalandhry					پھر اس کو سیاہ رنگ کا کوڑا کر دیا
YusufAli	And then doth make it (but) swarthy stubble.				
M.Khan	And then makes it dark stubble				
Pickthal	Then turneth it to russet stubble.				
Shakir	Then makes it dried up, dust-colored.				

﴿6﴾ سُنْقُرِيلَكَ فَلَا تَنْسَى

You shall forget	تَنْسَى	So not	فَلَا	We shall make you to recite	سُنْقُرِيلَكَ
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Translit	<i>Sanugri'uка Falā Tansá</i>				
AhmedAli					البٰتِه هم آپ کو پڑھائیں گے پھر آپ نہ بھولیں گے
Jalandhry					هم تمہیں پڑھادیں گے کہ تم فراموش نہ کرو گے
YusufAli	By degrees shall We teach thee to declare (the Message), so thou shalt not forget,				
M.Khan	We shall make you to recite (the Qur'ân), so you (O Muhammad (SAW)) shall not forget (it),				
Pickthal	We shall make thee read (O Muhammad) so that thou shalt not forget				
Shakir	We will make you recite so you shall not forget,				

﴿7﴾ إِلَّا مَا شَاءَ اللَّهُ ۖ إِنَّهُ يَعْلَمُ الْجَهْرَ وَمَا يَنْخْفَى

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Wills	شَاءَ	What	مَا	Except	إِلَّا
Knows	يَعْلَمُ	Verily He (Allah)	إِنَّهُ	Allah	اللَّهُ
Is hidden	يَحْفَظُ	And what	وَمَا	The apparent	الْجَهْرُ

Translit	'Illā Mā <u>Shā'a</u> Allāhu 'Innahu Ya`lamu Al-Jahra Wa Mā Yakhfá	
AhmedAli		مَنْ جَوَّا إِلَّا هُوَ شَاهِدٌ بِأَنَّهُ شَاءَ وَهُوَ الظَّاهِرُ وَمَا يَعْلَمُ إِلَّا مَا يَخْفِي
Jalandhry		مَنْ جَوَّا إِلَّا هُوَ شَاهِدٌ بِأَنَّهُ شَاءَ وَهُوَ الظَّاهِرُ وَمَا يَعْلَمُ إِلَّا مَا يَخْفِي
YusufAli	Except as Allah wills: For He knoweth what is manifest and what is hidden.	
M.Khan	Except what Allâh, may will, He knows what is apparent and what is hidden.	
Pickthal	Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;	
Shakir	Except what Allah pleases, surely He knows the manifest, and what is hidden.	

﴿8﴾ وَنَيْسِرُكَ لِلْيُسْرَى

		To the path	لِلْيُسْرَى	And We shall make easy for you	وَنَيْسِرُكَ
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Translit	Wa Nuyassiruka Lilyusrá	
AhmedAli		اوہم آپ کو آسان شریعت کے سمجھنے کی توفیق دیں گے
Jalandhry		بم تم کو آسان طریقے کی توفیق دیں گے
YusufAli	And We will make it easy for thee (to follow) the simple (Path).	
M.Khan	And We shall make easy for you (O Muhammad (SAW)) the easy way (i.e. the doing of righteous deeds).	
Pickthal	And We shall ease thy way unto the state of ease.	
Shakir	And We will make your way smooth to a state of ease.	

﴿9﴾ فَذَكِّرْ إِنْ نَفَعَتِ الدُّكْرَى

Profits	نَفَعٍ	If	إِنْ	Therefore give advise/admonition	فَذَكِّرْ
				The admonition	الدُّكْرَى

Translit	Fadhakkir 'In Nafa`ati Adh-Dhikrá	
AhmedAli		پس آپ نصیحت کیجیئے اگر نصیحت فائدہ دے
Jalandhry		سبھاں تک نصیحت (کے) نافع (ہونے کی امید) ہو نصیحت کرتے رہو
YusufAli	Therefore give admonition in case the admonition profits (the hearer).	
M.Khan	Therefore remind (men) in case the reminder profits (them)	
Pickthal	Therefor remind (men), for of use is the reminder.	
Shakir	Therefore do remind, surely reminding does profit.	

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﴿10﴾ سَيَذَّكُرُ مَنْ يَخْشَى

fears	يَخْشَى	Who	مَنْ	He will receive the admonition	سَيَذَّكُرُ
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Translit	<i>Sayadhdhakkaru Man Yakhshá</i>
AhmedAli	حوالہ سے ڈرتا ہے وہ جلدی سمجھ جائے گا
Jalandhry	جنوف رکھتا ہے وہ توصیت پکڑے گا
YusufAli	The admonition will be received by those who fear (Allah):
M.Khan	The reminder will be received by him who fears (Allâh),
Pickthal	He will heed who feareth,
Shakir	He who fears will mind,

﴿11﴾ وَيَتَجَنَّبُهَا الْأَشْقَى

		The wretched	الْأَشْقَى	And avoid it	وَيَتَجَنَّبُهَا
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Translit	<i>Wa Yatajannabuhā Al-'Ashqá</i>
AhmedAli	اور اس سے بُرا بد نصیب الگ ربے گا
Jalandhry	اور (بے نوف) بد نجت پسلوتی کرے گا
YusufAli	But it will be avoided by those most unfortunate ones.
M.Khan	But it will be avoided by the wretched,
Pickthal	But the most hapless will flout it,
Shakir	And the most unfortunate one will avoid it,

﴿12﴾ الَّذِي يَصْلِي النَّارَ الْكُبْرَى

(in) the Fire	النَّارَ	Will burn	يَصْلِي	Who	الَّذِي
				great	الْكُبْرَى

Translit	<i>Al-Ladhī Yaṣlā An-Nāra Al-Kubrá</i>
AhmedAli	جو سخت آگ میں داخل ہو گا
Jalandhry	جو (قیامت کو) بڑی (تین) آگ میں داخل ہو گا
YusufAli	Who will enter the Great Fire,
M.Khan	Who will enter the great Fire (and will be made to taste its burning).
Pickthal	He who will be flung to the great Fire
Shakir	Who shall enter the great fire;

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﴿13﴾ ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

He will die	يَمُوتُ	Neither	لَا	Then	ثُمَّ
live	يَحْيَى	Nor	وَلَا	In it	فِيهَا

Translit	<i>Thumma Lā Yamūtu Fīhā Wa Lā Yaḥyā</i>				
AhmedAli	پھر اس میں نہ تو مرے گا اور نہ بیٹے گا				
Jalandhry	پھر دہان نہ مرے گا اور نہ بچے گا				
YusufAli	In which they will then neither die nor live.				
M.Khan	There he will neither die (to be in rest) nor live (a good living).				
Pickthal	Wherein he will neither die nor live.				
Shakir	Then therein he shall neither live nor die.				

﴿14﴾ قَدْ أَفْلَحَ مَنْ تَزَكَّى

Whosoever	مَنْ	Shall achieve success	أَفْلَحَ	Indeed	قَدْ
				Purifies himself	تَزَكَّى

Translit	<i>Qad 'Aflāha Man Tazakká</i>				
AhmedAli	بے شک وہ کامیاب ہوا جو پاک ہو گیا				
Jalandhry	بے شک وہ مراد کو پیچ گیا جو پاک ہوا				
YusufAli	But those will prosper who purifies themselves.				
M.Khan	Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,				
Pickthal	He is successful who groweth,				
Shakir	He indeed shall be successful who purifies himself,				

﴿15﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى

(of) his Lord	رَبِّهِ	The Name	اسْمَ	And remembers	وَذَكَرَ
				And prays	فَصَلَّى

Translit	<i>Wa Dhakara Asma Rabbihu Faṣallá</i>				
AhmedAli	اور اپنے رب کا نام یاد کیا پھر نماز پڑھی				
Jalandhry	اور اپنے پورا دلگار کے نام کا ذکر کرتا رہا اور نماز پڑھتا رہا				
YusufAli	And glorify the name of their Guardian-Lord, and (lift their hearts) in Prayer.				
M.Khan	And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (five compulsory				

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	prayers and Nawâfil — additional prayers).
Pickthal	And remembereth the name of his Lord, so prayeth,
Shakir	And magnifies the name of his Lord and prays.

﴿16﴾ بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا

The life	الْحَيَاةَ	You prefer	تُؤْثِرُونَ	Nay	بَلْ
				wordly	الْدُنْيَا

Translit	Bal Tu'uthirûna Al-Ĥayâata Ad-Dunyâ				
AhmedAli		بلکہ تم تو دنیا کی زندگی کو ترجیح دیتے ہو			
Jalandhry		مگر تم لوگ تو دنیا کی زندگی کو انتیار کرتے ہو			
YusufAli	Nay (behold), ye prefer the life of this world;				
M.Khan	Nay, you prefer the life of this world,				
Pickthal	But ye prefer the life of the world				
Shakir	Nay! you prefer the life of this world,				

﴿17﴾ وَالآخِرَةُ خَيْرٌ وَأَبْقَى

And more lasting	وَأَبْقَى	(is) better	خَيْرٌ	Although the Hereafter	وَالآخِرَةُ
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Translit	Wa Al-'Âkhiratu Khayrun Wa 'Abqâ				
AhmedAli		حالانکہ آخرت بہتر اور زیادہ پامدار ہے			
Jalandhry		حالانکہ آخرت بہتر اور پامنده تر ہے			
YusufAli	But the Hereafter is better and more enduring.				
M.Khan	Although the Hereafter is better and more lasting.				
Pickthal	Although the Hereafter is better and more lasting.				
Shakir	While the hereafter is better and more lasting.				

﴿18﴾ إِنَّ هَذَا لِفِي الصُّحْفِ الْأُولَى

(is) in	لِفِي	This	هَذَا	Verily	إِنَّ
		former	الْأُولَى	The Scriptures	الصُّحْفِ

Translit	'Inna Hâdhâ Lafî Aṣ-Šuhûfi Al-'Ulâ				
AhmedAli		بے شک یہی پہلے صحیفوں میں ہے			
Jalandhry		یہ بات پہلے صحیفوں میں (مرقوم) ہے			

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YusufAli	And this is in the Books of the earliest (Revelations)—
M.Khan	Verily, this is in the former Scriptures —
Pickthal	Lo! This is in the former scrolls.
Shakir	Most surely this is in the earlier scriptures,

صُحْفٌ إِبْرَاهِيمَ وَمُوسَى ﴿١٩﴾

And Musa (Moses)	وَمُوسَى	(of) Ibrahim (Abraham)	إِبْرَاهِيمَ	The Scriptures	صُحْفٌ
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Translit	Šuhūfi 'Ibrāhīma Wa Mūsá
AhmedAli	(یعنی) ابراہیم اور موسی کے صحیفوں میں
Jalandhry	(یعنی) ابراہیم اور موسی کے صحیفوں میں
YusufAli	The Books of Abraham and Moses.
M.Khan	The Scriptures of Ibrāhīm (Abraham) and Mūsā (Moses).
Pickthal	The Books of Abraham and Moses.
Shakir	The scriptures of Ibrahim and Musa.